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until the people are willing to pledge themselves to raise at least half the pastor's salary. Under these conditions twenty-six congregations are in existence, and several of these are entirely self-supporting. Thus is the native church being prepared for self-support, and later for a part in the evangelization of the Soudan.

D. A. McCLENAHAN.

THE ALLEGHENY THEOLOGICAL SEMINARY,
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THE SOCIAL MIND AND EDUCATION. By GEORGE EDGAR VINCENT, Assistant Professor of Sociology in the University of Chicago. New York: The Macmillan Co., 1897. Pp. ix + 111. \$1.25.

THE well-informed man, the highly intelligent man, the fully educated man, will know what fields of knowledge have been explored—the results, substantially, of investigation in these fields—how these results are synthesized, integrated, unified, into a system which is the content of the social self-consciousness—a part of, or the whole of, a science of society, a philosophy which is the true *scientia scientiarum*. To give the student this content of the social mind, and to enable him, in some degree, to enlarge and perfect it, to see the place in it of the results of future investigation, to see the gaps and how to fill them, must be the aim in a fully adequate scheme of education. The practical problem is to arrange a curriculum of studies that will secure this end as fully as possible. Professor Vincent proposes a “tentative curriculum,” which will, for the present, exhibit somewhat fully the content of the social mind, and serve as a basis of future development—a scheme or framework into which the results that change and enlarge the content of the social mind may be wrought without making it necessary to take the whole thing down and build it over again for every advance in knowledge made in any of the several fields.

In order to show the importance of—not to say necessity for—such a curriculum, and to explain and justify it, the author has written several chapters defining the social mind and discussing its development, supporting the proposition that social philosophy is the true *scientia scientiarum*, pointing out the analogy and tracing the parallel between the development of social and of individual thought, showing that social self-consciousness is a matter of—is realized in—education, and

presenting the principle of, the reason for, and the leading schemes of an integration of studies.

The book shows wide reading and clear and deep thinking. The pains taken with the subject, and the mastery of it, are shown not only by the consistent and systematic treatment of it, which is the author's own, but also by the numerous and pertinent citations from the best authorities, and the just and acute criticism, that make up a large and valuable part of the discussion. Even under the difficulties inherent in the subject itself, and arising from the vastness of the field, although limited to the cognitive function of society, the work is extremely instructive and highly suggestive. It makes one hunger for more of the same sort, and it is to be hoped that the relation of the social mind and education will be further discussed from points of view that it was impossible to include in a work of this size.

P. B. REYNOLDS.

WEST VIRGINIA UNIVERSITY,
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SELFHOOD AND SERVICE. The Relation of Christian Personality to Wealth and Social Redemption. By DAVID BEATON. Chicago, New York, and Toronto: Fleming H. Revell Co., 1898. Pp. 220. \$1.

THE author's purpose is clearly to exalt at the same time the rights of individualism and the duty of social service. The purpose is carried out by the following line of thought, so far as one may roughly condense each fluent chapter into a single sentence :

Friends and foes of Christianity alike believe that it ought to redeem society, and that the outcome at present is very disappointing. Socialism is plausible, but Christianity is the exaltation of individualism. Christian individualism creates wealth. Individualistic wealth is essential to the production of great men. Society must be redeemed by rich personalities. Individualistic wealth serves the community by producing great educational institutions. Sinful conformity to the world "is crossing the invisible line which separates the Christian virtue of self-improvement from the vice of self-seeking." The philanthropic use of individual wealth in the spirit of Jesus and in the light of modern knowledge is the hope of the world. We have learned in our day that the distinction between sacred and secular is false, that society as well as the individual must be saved, and that wealth is a